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And Religious Telegraph.

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RELIGIOUS.

For the Boston Recorder.

CHURCH DISCIPLINE.

Messrs. Editors.—Since I read the remarks of "Another Layman" in your paper of the 30th May, I have been anxious to send you a short reply, but numerous cares have hitherto prevented me. While in some things I must differ from your correspondent, I wish to do it with kindly feelings, and all that respect which a character of such standing in the church is entitled to.

He concludes, that the church I referred to, "also fail in a very important point," and "dispute with the private steps when the offence is public." Whether he has made out a case against us, rests with your readers to judge. As I merely stated the rules we endeavor to walk by, and quoted them; if fault is found, I fear it must be with offences, and how the offences ought to be dealt with, we are agreed; and if by private steps, when the offence is public, he simply means, that Christians should use their endeavors with offenders that belong to their church, to bring them to repentance, I would agree with him there also, and can assure him that this was not neglected by us, however public and flagrant the offence might be.

But it is evident, that he considers the duty enjoined in the 25th of Matt., equally applicable to public, as well as to private offences, and that it should be attended to accordingly. "The rule is general," he says, "and contains no exception when the offence is public, more than when it is private." Here we are at issue; for I think it is plain, that the precept was never intended, and cannot be the very nature of things, be applied, and carried into effect when the offence is public. The offence spoken of is distinctly and exclusively an offence directed against, or only known to, an individual brother; and the duty is imperatively enjoined on him and no other, for the express purpose that the matter may be settled and go no farther. Should the offence be against, or only known to, two or three, then should it be taken up in the second stage, because it is there already, and there it originated. But if it is an open sin, known to the church and the world around it, it is already beyond the reach of the first and second steps; and although these should be attempted, they are totally inadequate to settle it as a matter of discipline. Suppose it to be tried, as it respects public offences—an individual goes privately to the offender, and tells him his fault; suppose he is successful in producing conviction and repentance, either in the first or the second stage, can the matter rest there? It cannot, and ought not; it must come before the church, both for their satisfaction and admonition; and for showing to the world that they have done their duty. And in this view of it, I am borne out by your correspondent himself, for in commenting on the precept in 1 Tim. v. 20, he says, "the member who sins publicly, not only wounds the cause of God, but brings scandal on the church; therefore, receive no private satisfaction, but rebuke him before all the church."

On glancing over the discourse on church discipline in Dwight's Theology, I find that eminent divine takes the same view of the passage. "In the nature of the case," says he, "a public transgression plainly demands no private interference. Them that sin (says Paul to Timothy) rebuke before all, that others also may fear. By them that sin, I understand the apostle to mean, them that sin publicly, and suppose Paul here to direct a public admonition, as the immediate and proper act of discipline for such a transgression."—Your correspondent brings forward rather a singular reason for the application of the precept to public offences, namely, the neglect of it in regard to private offences. "For such," says he, "is the negligence of churches, in attending to discipline, that cases of offence which originate in personal or private injury are seldom taken up by the church until they become a public scandal." The prosperity of any society, must in a great measure depend upon a due observance of all its rules, and a proper execution of all its laws. Instead of expediting by way of a remedy for delinquencies, let the laws of Christ's kingdom be clearly expounded and obedience to them uniformly enforced. "The priests' lips should keep knowledge, and they should seek the law at his mouth." The general injunction of our Lord and Saviour, is still in full force; teaching them to observe all things whatsoever I have commanded you." It is the pastor's bounden duty, to state and explain all the laws laid down by Christ and his apostles, (and which only are authority); and it is the duty of all the officers in the church, and of all the members, to see that these laws are duly observed by them, both individually & collectively, as cases may require.

The negligence complained of, is rather the negligence of members individually, not of the churches; for as such they have nothing to do with a personal or private offence until it does "become a public scandal"; or is publicly brought before the church. But then, if it appears that he who has suffered the wrong, has made it public, or even reported it to the church without trying faithfully the previous steps; then both the accuser and the accused become the subjects of discipline, and ought to be dealt with accordingly.

Dr. Dwight argues for the previous private steps in cases of public offences, not because he considered them included in the precept, but on the ground of expediency; for immediately after what I have quoted, he adds, "But in this country, there is such an universal persuasion, that private remonstrance is indispensable, even when a transgression has been public, as to make it in my view, expedient to commence the process of discipline in this manner, in most, if not all instances."

Your correspondent brings forward another argument, but which in my opinion goes to prove the converse of what he wishes to establish. He says, "let the offence be ever so public, I see no good reason why every brother should not feel the trespass to be against himself as a member of the commonwealth of Israel, and be ready promptly to take the private steps." The proper steps, I would say; private steps they cannot all take. The very attempt would at once convert it into a public measure; for what is the duty of all in any particular case, cannot be done by all in any other way than by the church as a whole. And so the inspired apostle instructs, "When ye are gathered together, and my spirit in the name of the Lord Jesus Christ, &c." See 1 Cor. v. 4.

Dr. Dwight also states it to be a duty, incumbent alike on all the members, and proposes another expedient, that the private remonstrance "ought unquestionably to be performed by persons commissioned by the church." Would not such procedure invert the very order intended to be established, by first making it public, and then attending to it privately—for the offence must first be announced to the church, before commissioners can be appointed to attend to it. Or, if the Dr. means a standing committee in the church, to take up all such cases, then I have no hesitation in saying with the apos-

tle, "We have no such custom, neither the churches of God." There is no warrant for such a "wheel within a wheel," in all the New Testament. Professing Christians, who acknowledge the word of God to be their rule, and their only rule, ought to be very cautious in having recourse to expedients; and the most unjustifiable of all expedients, are those intended to supply the neglect of positive precepts. The admission of expediency at all in the church of God, is highly dangerous; once concede the principle, that Christians, or churches, are at liberty to adopt what may appear expedient, and the pretended successor of St. Peter, will require no more to consummate the whole "mystery of iniquity."

Let the inquiry of all be, not what is most expedient; but what saith the scriptures. "He that hath an ear, let him hear what the spirit saith unto the churches." "If ye love me, keep my commandments."

From the London Record.

IRISH SUPERSTITIONS.

A poor woman, remarkably intelligent and unprejudiced, for her creed and station, was a very fine body, deaf and dumb. She told me, that, on her reaching the age of three years, she applied for medical advice; but this proving ineffectual, miraculous interposition was sought, as follows:—She undertook a pilgrimage to one of the numerous wells dedicated to St. John the Baptist; when the poor little fellow's immersion was accompanied with the prescribed forms, thus related by his infatuated parent. "I went," said she, "barefooted to the Chapel-ground, and I said at every corner of it an Ave, and a Pater, and a Creed. Then I went three times round the gravel walk on my naked knees. Then the cross was brought out; I said three aves and pater, and it, kissed it, and paid a penny. John was dipped three times in the well, and we fetched him home."

Day after day the poor mother watched for the mercy thus bought through the merits of her own lacerations and prayers, and the necessary power of St. John the Baptist; but she watched in vain. It was then decided, that her penance had not been severe enough to satisfy the Lord; and again was the ceremony repeated, with this barbarous addition—her friends struck the gravelled road with broken glass and quick lime. "Your knees must have suffered dreadfully," I exclaimed. "Yes," she replied; with an air of satisfaction, "I was quite lame for a long time after; but it wouldn't do. So I resolved on another pilgrimage, and worse penance till the Priest told me I had better not go any more." In fact, the Priest saw the case was hopeless; and to encourage appeals where failure was inevitable, would injudiciously endanger the miracle-working craft.

This occurred in one of the most populous cities of Ireland; the residence of a Roman Catholic Bishop, the site of a nunnery, a monastery, some clerical seminaries, and a Jesuit college.

And thus is the "Father of mercies and God of all consolation," exhibited to a people called exclusively Christian, as a Moloch delighting in blood—a Juggernaut exulting over the crushed limbs and mangled flesh of his worshippers! What marvel if every eye kindled, and every knife was sharpened to the exterminating work, under Pastoral denunciations! Surely he who is represented as taking pleasure in his children's pangs, may be supposed to joy more deeply in the torments of his and their enemies. That Protestants are so regarded, take the following instance—it happened within a few miles of the city before alluded to.

The pious & benevolent Rector of a very extensive parish, annually distributed a donation of blankets, fuel, and other comforts, on the approach of winter. Preference was naturally given to the poor of his own flock; after them, the claims of the Roman Catholics were admitted. An infirm old woman, of the latter class, applied for flannel to make her a petticoat; she was told with unfeigned regret, that the last piece had been given away the preceding day. Slowly retreating from the door, she thus soliloquized in her native Irish, in the hearing of one who perfectly understood it. "It is the better for my poor soul, cold I may be this winter; but then I escape seven years' burning in purgatory by not wearing the heretic's flannel!"

Thus these ignorant and deluded creatures, by accepting from the hands of individual heretics a garment to cover their shivering bodies, incur, in imagination, the wrath of God; and learn to regard with deepest abhorrence those whose care of their temporal comforts they are taught to consider as a thorn in their conscience, and a peril to their souls!

OBITUARY.

For the Boston Recorder.

MRS. C. W. LAWRENCE.

Died in Salem, on the 19th inst. MRS. CAROLINE W. LAWRENCE, wife of Abel Lawrence, Esq., and daughter of the late Hon. John Walker of Maine. Mrs. L. had acquired a character, combining too many excellences to describe more than the usual record of her decease, among the ordinary conspectus of death. We speak from actual knowledge, from personal and intimate acquaintance. And we ask the opportunity, therefore, of paying this little tribute of respect to the memory of one, who, as we very well know, has carried down by her to the grave, the affections of those who had full proof of her extraordinary worth. In her youth, the subject of our remarks was, perhaps, distinguished for her vivacity, her personal address, and her perfect understanding of the world, as a woman, into whose character religion entered to take almost entire possession. We do not mean that she reached on earth, "the stature of a perfect person in Christ Jesus her Lord." But we speak advisedly, when we say, that we have rarely seen so lovely an exhibition of the higher and more ardent attainments of a Christian life. We hope for pardon, if we particularly, from the teachings of the Holy Spirit, that the glittering frost work of earthly happiness, easily dissolves, and vanishes from the sight of its fond, but deluded admirer. The same blessed teachings of the good Spirit led her to Jesus Christ, as the foundation of her hopes and the pillar of her faith. She embraced, after a season of poignant reflections, the only Saviour offered her in the gospel,—and the act of submission, was that of a penitent child, who prostrates himself at the feet of an offended, but forgiving and affectionate father, to whose service he resolves to devote himself unreservedly and forever. From that period we must write the history of a woman, into whose character religion entered to take almost entire possession. 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A NEW THEOLOGICAL SEMINARY.

A number of associated gentlemen, under the name of the "Ohio Board of Education," have issued a circular from which we gather the following particulars. It is proposed to establish a Literary and Theological Seminary, in the vicinity of Cincinnati, which will combine manual labor with study, and enable each student to pay his current expenses. A firm will be procured by purchase of gift, and funds are solicited for putting up the necessary buildings. In furtherance of the design, Messrs. E. Lane and Co. Grocers and Commission Merchants of New-Orleans, have generously offered to appropriate to the use of the proposed institution, after its establishment, one third part of their net annual income, for the term of three years, and one fourth part thereafter, and for the purpose of insuring the payment of a certain amount, they have guaranteed that the sum to be appropriated, shall during the first four years, amount at least to \$4,000.

The following are among the regulations.—Every student shall be required to spend not less than three nor more than four hours each day, on an average, in agricultural or mechanical labor, the avails of which shall be applied towards defraying the expenses of the institution, including the board of the students, &c.—A majority of the members of the Board of the executive committee, as well as all the instructors employed in the theological department of the seminary, shall be members of the Presbyterian church in good standing.—Any person, or persons associated, any church, or churches associated, may endow a permanent scholarship, name it, and select for its own beneficiary, by paying into the Treasury of this institution \$1,000; or they may endow a scholarship for a limited time, by paying \$500 per annum in advance. In either case the beneficiary will receive his board, lodging, washing, and tuition.

STILL ANOTHER THEOLOGICAL SEMINARY.

We learn from the Western Luminary, that the Synod of Kentucky has just resolved to establish a Theological Seminary at Danville, under the direction of that Synod and the general recognition of the General Assembly of the Presbyterian Church. Its style is to be "The Theological Seminary of the Centre College of Kentucky." A Board of Directors has been appointed, consisting of 21 ministers and 9 ruling elders; and the organization is to be commenced forthwith, to comprise three professors when completed. The Synod have already elected as Professor of Theology the Rev. James K. Burleigh, who is now the principal of a female Seminary in Danville. The Synod voted to take measures for paying the Professor's salary for the present, and to raise \$20,000 within a year to constitute a fund for that purpose. Within a few hours after, three individuals subscribed \$200 each.

Union Theological Seminary.—Another subscription is received on the \$50,000 fund for this institution, contributed by four young persons.

VERMONT.

The Quarterly Journal states, that the North West Branch of the American Education Society, will hereafter sustain to the Parent Institution the relation of an Auxiliary for raising funds, chiefly. This is most convenient, on account of the local position of different parts of the State to each other, which does not admit of concentrating the business at one place. The funds raised will be pledged for the benefit of students within the State, provided there are a sufficient number to need them, and provided the donors themselves do not give them a different direction. At present, there is contributed to the North West Branch, more than \$400 annually for the use of the Branch, while \$1,000, or even more, is forwarded from year to year, from the Treasury of the Parent Society, to supply deficiencies. The interest manifested at the annual meeting was deep, and such as to afford a solemn pledge that the church of Vermont will hereafter not only furnish men, (of which she sends into the field full proportion every year) but the means of qualifying them for their labors. Mr. Lyman Matthews, late a member of the Theological Seminary at Andover, has been appointed to an agency in the State, and is about to enter upon his labors. The most ardent wishes follow him for his success.

Agencies for raising funds.—Rev. Henry White, Secretary of the Presbyterian Branch of the American Education Society, in connection with the Rev. Gideon N. Judd, of Bloomfield, N. J., during the last quarter, performed an agency in Greene Co. N. Y. Ten or twelve temporary scholarships were subscribed. Much valuable information is regarded to the principles and objects of the Society was communicated.

In the month of August, the Rev. Dr. Cox of New York, visited Orange County for the same object. He preached in most of the churches in the county, and was received with uniform cordiality by pastors and people. The hope is entertained that valuable assistance will be furnished.

Rev. William T. Hamilton of Newark, N. J. has spent three months in an agency in Pennsylvania. An official report may be expected in the next number. He has found opportunity to visit all the important towns in the State, and has been well received. *Quar. Jour.*

THANKSGIVING.

The Executive Committee of the American Home Missionary Society recommended that collections in aid of its funds, be taken up in all the churches, on Thanksgiving day. Especially where there is no standing organization, through which the cause of the Society may be more efficiently aided, it is thought that its interests ought to be thus brought before the churches at a time when they are expressing their gratitude for the blessings, which Home Missions are calculated to perpetuate and increase. In giving such a measure the present year, the Committee say: "The expenditures of the Society, since the 7th of May last, have been several thousand dollars more than its receipts, and the engagements of the Committee at this time exceed, by more than \$100,000, the amount in the Treasury, while our missionary appointments are becoming more numerous, as the year advances. Commissions have already been issued to one hundred and one Missionaries since the last anniversary, which, together with the number then in commission, constitute an aggregate of five hundred and twenty, whose services, in whole or in part, come within the limits of the current year. Add to these the number that may be appointed in the next six months, and it is manifest that a special effort will be needed, by its friends, to sustain the Society in its increasing operations."

THE CHRISTIAN ALMANAC.

Ought to be circulated far more extensively than it has ever been, and used as a manual in every family in the Union. The sales of past years have been large, compared with those of other Almanacs, and yet in many towns it is we presume wholly unknown. Many, even professors of religion, have been long accustomed to other calendars, and feel a reluctance to making a change, and no put truth and nonsense into the hands of their children instead of useful matter. Some fear, also, that they shall not have a more useful for the farmer; but that is entirely a mistake. Our attention is now turned to this work by an article in the Connecticut Observer; which takes notice of another Almanac, bearing the same title, and having a very similar cover on the cover, with the same motto. It is published in New Haven, by S. Babcock, and is private property; whereas the original and genuine Christian Almanac is published for the American Tract Society, and the profits are devoted to its benevolent object.

PREMIUM TRACTS.

The Publishing Committee of the American Tract Society offer a premium of \$50 each, to the writers of two Tracts: one "calculated to attract attention and secure respect, while it plainly and briefly exhibits the true objections usually urged against the Bible, and states the plainest and most forcible proofs of its authenticity," the other, on "The extent of Female influence, and the importance of exerting it in favor of Christianity."

Thanksgiving.—In New-York and Vermont, Dec. 4. In Rhode-Island, Nov. 27.

Formation of a Foreign Missionary Society.

Agreeably to notice, published in the Boston Recorder, a number of gentlemen assembled in Dedham, on Wednesday, Oct. 22, 1828, for the purpose of forming in the county of Norfolk, a Foreign Missionary Society, Auxiliary to the American Board of Commissioners for Foreign Missions. A Society was formed, and organized, and called by the name of "The Auxiliary Foreign Missionary Society in the County of Norfolk." The following gentlemen were elected Officers of the Society for the year ensuing.

THOMAS GRAY, Esq. President.
Rev. JOHN COLEMAN, D. D.
WILLIAM RUTLEDGE, Esq.
Rev. CALVIN PARK, D. D.
MELANCTHON EVERETT, Esq. Vice Pres.
Rev. ELISHA FISK, D.D.
Rev. THOMAS WHITTON, Esq.
Rev. SAMUEL NOYES, Esq.
Rev. JACOB LEE, Esq.
Rev. WILLIAM COGSWELL, Esq.
Rev. JONATHAN CURTIS, Esq.

NOTICE.

The Conference of Churches of Worcester North vicinity, will be happy it is presumed to be informed, that their semi-annual meeting will be held at Ashburnham, on the 21st Wednesday in November. Meeting of delegates at 10 o'clock public exercises at 11. Punctual attendance, is especially since the days have become so short, is essential to the interest and usefulness of the meeting.

A. PHILLIPS, Secretary of the Conference.

Princeton, Oct. 27, 1828.

Essex South Conference of Churches.

The next meeting of the Essex South Conference of Churches will be held at Topsfield, on Wednesday the 12th of November, at 9 o'clock A. M.—Public service at 10 o'clock. The Rev. Dr. Winsor of Boston is expected to preach on the occasion.

D. OLIPHANT, Clerk of Conference.

NEW PUBLICATIONS.

The Spirit of the Pilgrims: Nov. 1828. Boston, Pierce & Williams.—Contents: Communications: On Christian Education. On the meaning of the word *Evangelion*. On the general recognition of the General Assembly of the Presbyterian Church. Its style is to be "The Theological Seminary of the Centre College of Kentucky." A Board of Directors has been appointed, consisting of 21 ministers and 9 ruling elders; and the organization is to be commenced forthwith, to comprise three professors when completed. The Synod have already elected as Professor of Theology the Rev. James K. Burleigh, who is now the principal of a female Seminary in Danville. The Synod voted to take measures for paying the Professor's salary for the present, and to raise \$20,000 within a year to constitute a fund for that purpose. Within a few hours after, three individuals subscribed \$200 each.

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Franklin County, Mass.—A letter to the Editors of the

New-York Observer, from a clergyman in Massachusetts, dated Oct. 20th, contains the following: "Last week I attended Oct. 20th, of the purpose of forming in the county of Norfolk, a Foreign Missionary Society, Auxiliary to the American Board of Commissioners for Foreign Missions. A Society was formed, and organized, and called by the name of 'The Auxiliary Foreign Missionary Society in the County of Norfolk.' The following gentlemen were elected Officers of the Society for the year ensuing."

THE PRESIDENTIAL ELECTION.

On Monday last, Electors of President were chosen in most of the N. England and many other States. It is supposed the Adams ticket prevailed generally in N. England, if not in every instance. In this city the vote was by no means a full one; amounting to 3113 for the Adams ticket, 839 for the Jackson, 156 scattering.

CONGRESSIONAL ELECTION.—VOTES

For Members of Congress. In this district, Mr. Gorham was re-elected by a large majority. In Middlesex, Mr. Everett is chosen; in Essex, Mr. Crowninshield; in Norfolk, Mr. Bailey.

Rhode Island.—On Friday last, Mr. Knight was unanimously re-elected to the Senate of the United States, for six years from the 4th of March ensuing, by the Legislature of R. Island.

Rhode Island.—The General Assembly convened Oct. 28th at Providence. Job Durfee was chosen Speaker of the House.

The Legislature of New-Jersey met on the 28th ult. Caleb Newbold, Esq., was appointed Vice President of the Council, and Daniel Coleman, Esq. Secretary. In the Assembly, William B. Ewing, Esq. was appointed Speaker, and William L. Prall, Esq. Secretary. The House stands 24 Adams, 17 Jackson.

Thomas Harris, Esq. late Warden of the Massachusetts State Prison, has resigned his commission.

We learn that the Erie ship of War will proceed to Maracaibo, to land Gen. Harrison at that place, not to Lagunillas, as before stated.

The National Arsenal at Vergennes, Vt. has been completed, and the national flag is displayed upon it.

Dartmouth College.—The inauguration of the Rev. Dr. Lord, as President of Dartmouth College, took place on the 28th ult. A golden jubilee in Massachusetts has offered \$200 towards a clock for the chapel of Dartmouth College, worth \$300, on condition that some other person will give the other \$100. We trust this challenge will not long remain unmet by the friends of the institution.

Dr. Murdoch. It is now announced as certain, that Dr. Murdoch has been appointed to the decision of the Board of Directors at Andover, to the Superior Court of Massachusetts.

Mr. Clere, one of the Instructors of the Deaf and Dumb Asylum at Hartford, & some of his pupils, appeared on Thursday before the members of the R. A. Assembly at Providence. Mr. Clere presented an address, which was read, & the pupils answered questions, in a manner which strongly interested the members. A proposition has been made to the Legislature, to afford some aid for the education of a certain number of Deaf and Dumb from that State, at the Asylum, under the example of this and other States.

Harpwell Fishery.—A quantity of Oil from the Grampus lately caught at Harpwell, has been sold at Bath, at \$18 per barrel.

It is computed that there is annually imported into this country from Great Britain, shoes-black to the value of \$2,000,000, a large proportion of which is made by Day and Martin, of London.

In consequence of the losses sustained by the principal lines on the Erie Canal, by running their boats through the late fall, the proprietors have resolved to withdraw their horses from the Canal on the 12th day of November next.

Public Execution.—The Governor and Council at their last meeting in this city, appointed Friday, the 14th day of November next, for the execution of Robert Bush.—We could wish that our own Legislature would adopt provisions similar to the following lately adopted by the Senate of N. York: that the punishment of death shall be inflicted either in the prison where the convict shall be confined, or within an enclosed yard of such prison, if there be one, or in some enclosure adjoining such prison, at the discretion of the Sheriff, whose duty it shall be to inflict such punishment.

Cherokee.—The Phoenix says, the Cherokees beyond the Mississippi have erected poles, on which they hang the heads of the two men for selling their country to the United States; but that this, or any other conduct offensive to our general government, is not to be ascribed to the Cherokees on this side of the river.

Melancholy Accident.—It becomes our painful duty to announce the death of the Rev. Daniel H. Barnes, one of the associate Principals of the New York High School. He died in this city Friday, Oct. 27th, on a journey to Gen. Van Rensselaer and the Trustees of the Institution recently founded at Troy, (the Rensselaer School), to attend its first public examination. He stopped in Columbia county to visit some friends, and on his way to Troy in a stage, in descending a hill, the driver having been thrown from his seat, Mr. Barnes, in attempting to jump from the carriage, fell and fractured his skull. He died in a short time after.

Post.—Mr. Quincy, Mayor of Boston, while walking in India street on the 28th ult. was struck by a ladder blown down by the wind, and seriously injured. He is recovering.

Lightning.—The barn of Mr. Perez Smith, of South Hadley, was struck by lightning on the 27th ult. and consumed with all its contents. It was a large building, and filled with hay and grain. One horse perished in the flames. Loss \$1000.—*Hampshire Gazette.*

Sickness.—Letters from New Orleans to the 3d of October, state that the yellow fever became very fatal during the preceding week, carrying off a good many persons.

A letter from Halifax dated the 21st ult. received in New York, says, "the schooner Ado, Beers, from N. York for this port, was entirely lost on Fort Moulton Island—crew saved and about 80 bbls. of flour."

Fire at New-York.—On the morning of the 27th ult. a fire occurred on Carmine and Varick streets, which destroyed or injured about 12 houses.

A fire broke out in the Paint shop, in the yard of the State Prison, at Auburn, a few days since, which destroyed a great quantity of Coopers' ware, paints, and other combustibles in the shop. A pile of 400 cords of wood took fire, which so heated, and filled with smoke the cells of the North Wing, in which 600 convicts were sleeping, that their shrieks were appalling. All were, however, saved. The prisoners conducted

POETRY.

THE SLAVE'S SOLILOQUY.

The sultry day is done! How joyously
The cooling breeze (that all day long has slept
In thick, grove and bow'r, or half awake,
Has softly nestled on the fragrant breast
Of violet or rose, pill'ring their sweets)
Springs from the mountain's top, with wings new nerved,
Laden with health and beauty!

Yet not to me—
'Twas accident that made it brush but now
In pines o'er my brow and fan my cheek;
'Tis on its way to bless my happy group,
Who on the balcony with songs and mirth,
Hail its glad coming. What do' my poor brow
Throb with excessive heat and pain and toil—
Shall the pure air of Heav'n that sports so free
In glorious Liberty o'er sea and land,
Fan a poor slave? No, in its fitful mirth
As it fits by, it taunts me.—What care I
Should it renege my fainting frame,
'Twould be that I might better toil and serve
My master on the morrow.

What is't to me
That Nature's hand hath made this lovely earth
So passing fair, and given it such a sweet
And smiling grace, that all, but slavery, smiles
In joyful sympathy—"Tis nothing to me—
I cannot pluck a violet from its bed,
And breathe its sweets and say "for me thou blooming."
The very birds, whose music is so sweet
To the poor peasant, when at early dawn
They at his cottage casement call "awake,"
And with their matin songs invite him forth
To voluntary toil—yes, even they,
Knock at my heart as with a dagger's point,
By their most songs of fearless liberty.

Cease, may not these be woes of fancy's make!
A slave may breathe the air, and scent the rose
And hear the warblers sing, as freedom do;
Cheer up, poor slave! I'll pluck this beautiful rose
And bear it to my boy—my darling boy.

My boy! My darling boy—oh, burst my heart—
He's not my boy, he is my master's slave!
Henceforth, henceforth—There's thought on earth for me;
That which should be to man a source of bliss,
Is bitterness to me. Each sense, each wish,
Each natural affection of the soul,
Must be denied; ay, when that prattling thing,
"Bone of my bone," clings to my neck with smiles,
And fond caresses and my warm heart springs
To meet his love, I must away with him,
And teach my heart, and his heart too, the ways
Of hatred. Why should my spirit cleave to that,
Which subject, not alone to that decay
And transmutation common to all things,
(Such as alone should make a wise man blith)
That his proud reason should lay by its strength
And suffer him to love, that his heart
Compell'd him to; but liable to that
Which sinks the natural life of human life
To a mere dream of woe, compared with it.
Nay, slave, love not the boy, nor her who bore him—
To-morrow's sun may see them torn away
From me forever!

Oh Heaven! what'er, beneath thy broad expanse,
There is of bitterness; what'er hath been
Of physical distress, to tear the frame,
Or mental woe to prey upon the heart;
Whatever dreaded or endured, in life
Or death; it is comprised in Slavery! ZELIA.

MISCELLANEOUS.

PRINCE ABDULL RAHMAN.
A meeting was lately held in New York, for the purpose of taking into consideration the most effectual mode of releasing the family of the Moorish Prince from bondage. A numerous assemblage of the most respectable citizens attended, and the meeting was organized—Judge Platt in the chair, and Hugh Maxwell, Esq. Secretary. The Prince was present, and the following account of the proceedings were reported for the Journal of Commerce.

DR. WAINWRIGHT.—I believe the object of this meeting is perfectly known, and I shall not detain you any longer than to congratulate you on the circumstance of your being peculiarly favored in this evening being enabled to hear the one best calculated to speak upon the subject of the Moorish Prince. The Rev. Mr. Gallaudet, of the Deaf and Dumb Asylum of Hartford, has, especially for the last fortnight, made himself acquainted and devoted his attention to this individual in a tour through the New England States. During his intercourse, he has felt confirmed in the truth of his history, and from the interesting nature of the narrative which a few of us, the other evening, had an opportunity of hearing, I cannot but conceive it to be of the greatest importance to the charitable world and to the world of commerce in particular, that this unfortunate Prince should have a speedy opportunity of returning to his native land. I shall not detain the meeting from now listening to what must be in the highest degree interesting and important.

Rev. Mr. Gallaudet.—Mr. chairman, and ladies and gentlemen: before I attempt to give you this evening any statement relative to the history of the Prince, I propose to lay before you the testimonial now before me; and I am sure that if any one present will take the trouble to examine them, he will clearly see that the Prince is what he has represented himself to be. I shall not read these proofs at length, but merely allude to them. The first is a certificate from the managers of the American Colonization Society, proving beyond a doubt that the circumstances related by Prince are true, and are attested by the clearest evidence. The African Repository for February last, contains a communication on the subject. The certificate of N. W. Ware, acting Governor of Mississippi, testifies to the moral worth of Prince and the truth of his statement. The Rev. Mr. Gallaudet, several Justices of the Peace, and other gentlemen of Natchez, testify to his honesty, sobriety and strict industry during the period of forty years, in which he has lived there in servitude. Prince wrote an account of himself in Arabic, and it was sent to the U. S. Consul at Tangiers, that he might inquire into the truth of the statement. This gentleman returned an answer that from the best information he could obtain the statement was true. While at Hartford the other day, Prince had an interview with Sterling, a well known aged African, who had been a soldier in the army of his father, and who corroborated many things before mentioned.

The account which I have received from Prince, is that he is a native of Tombuctoo, that interesting city in the very heart of Africa, and of which we know so little; a city respecting which the African Society had expended so much money, and to find which the unfortunate Mungo Park lost his life.

Prince was at Tombuctoo at the age of 17, and describes that city as being surrounded by a wall; that it was as large as New York; that it contained five mosques, numerous schools, several manufactories of steel and of gold; and that caravans were continually arriving. His grandfather, Aliman Ibrahim, was King of Tombuctoo, which is the name of the territory as well as of the city. His father, Aliman Ibrahim Jalloh, at the age of 22, was sent by his grandfather to make war upon the city of Senegal, 1200 miles S. W. from Tombuctoo, an account of some affront offered by the chief. Wars are carried on there by stratagem. The chief of the king, seeing Aliman by the side of a lake, fired at him with an arrow. The fire was returned; and as Aliman, to use his own words, found it close shooting, he fell down as if dead. The king came and danced around him, according to the custom of the country. Aliman having only feigned death, watched for an opportunity, drew his knife, slew the king, put his head on a pole, and carried it to the city. This appalling spectacle put the natives to flight, and the city was left in possession of Aliman. On his return, he was appointed governor of that city. He went and took possession of it with a considerable force. He went back and forth several times. The third time he went back, Prince was born. His father had, according to the customs of the country, two wives at Tombuctoo, where Aliman was born.—He had a brother three years older, whose mother was a native of an inferior race. An Alidali was a full blooded Moor he took possession of the city. His grandfather, Aliman Ibrahim, was to be educated; and he represents the school to have contained upwards of two hundred pupils under four masters. They read the Alcoran, wrote on boards, attended to what

they called Geography, to Astronomy, to calculations, to the Mahomedan religion, and to the laws of the country. It would here remark that Prince has acquired the Arabic language, and was baptized and joined a Baptist Church, with his wife Isabella, who is about 60 years old.

His grandfather lived to the age of 110, and had resigned the throne of Tombuctoo to his own brother, Aliman Ibrahim Danajoh, so called from his white face. Alidali had another uncle, Mooré Amadu, who, after the death of his father, was made Governor of the province of Marania, which is as large a territory as New England. The first cousin of his father Alpha Boonaree, was governor of Jemah, and his second cousin, Mooré Sulaiman, was governor of Bamboogo. (Aliman means king, and Mooré means governor.) This territory is famous for gold mines, and the governor was tributary to Prince's father paying a peck of gold annually as tribute.

I mention these circumstances, to show that Prince's family connections were persons of power and influence in Africa; and that his territories stretched from Tombuctoo to Tembo; a distance of 1200 miles. At the age of 17 he was removed from Tombuctoo to Tembo, and at 19 he began to go to war. The king possessed a numerous troop. This statement is confirmed by the best geographer of the age—Malte Brun, who says that this nation, Foutah Jalloh, of which Tembo is the capital, possessed 16,000 cavalry. At this time a Dr. Cox, a native of the United States, and surgeon of a ship, arrived at Sierra Leone; and while on shore shooting he got lost, could not regain the coast and the vessel sailed without him. He wandered into the interior. And in crossing a shallow stream was bit in the leg by a poisonous worm peculiar to that climate, which got into his flesh, and made him lame and sick. He wandered into the territory of Tombuctoo, about 100 miles from Sierra Leone, and being the first white man who had ever been seen there he was considered a great curiosity. He was taken before the king who treated him with much kindness and hospitality. Prince, being his apparent, had an establishment of his own, and Dr. Cox became an inmate at his house. His wound was cured, and he and Prince became quite intimate. At length, being desirous of returning to the coast in quest of some vessel, the king furnished him with gold, ivory, and clothes, and an armed escort of 2000 men. Prince and his wife, he was so fortunate as to find the vessel to which he belonged, which had returned to that place, and he took passage for the United States.

At the age of 24 Prince was commissioned a Colonel of Cavalry; and at 28 was sent with 2000 men to make war on the Hebrons, who had annoyed his father. They fled before him. As he was returning it became necessary to pass a narrow defile in the mountains, and the troops dismounted leading their horses, there being about 300 belonging to his little army. Here they were surprised by some of the other party who were lying in ambush. The first thing they knew, he says, his horse was drenched like rain. Perceiving that they were greatly outnumbered, he bade his men ascend to the top of the mountain. Here they were unable to combat such a superior force. Prince ordered his men each to take care of himself, while he sat down to await his doom, as a Moor declines to turn his back to a negro. The enemy fired and wounded him in the shoulder. As they drew near and saw his splendid dress, they concluded he was a king, or a king's son, and reversed their muskets, as a signal to each other and perhaps to him, that his life would be spared. But the first man who advanced was cut down by Prince, and he was the last to fall. The rest, and they knocked him down. When he came to himself, he found they were dragging him from a pond where they had taken him for the purpose of recovering him. They stripped him, and laid him barefoot into the country 100 miles. He offered his captor as a ransom 100 camels, 100 cattle, as many sheep as he could carry, as much gold as he could carry. But his revenge was too great to accept the offer, and he finally sold him to the Mandingoes for two flasks of powder, some guns, eight hands of tobacco, and two bottles of rum. He was put on board a slave ship with 700 unfortunate fellow sufferers—400 men, 200 women and 100 children. The nature of this trade has been so often before you, that it would be useless at the present moment to describe its horrors. Prince's sufferings were very great, and after a tedious voyage the vessel arrived at Domingo. He was transferred to an American ship; shipped to New Orleans and from there sent to Natchez, where he was sold to Col. Foster for \$800. His story of course was not credited, and he sank into a common slave.

[Remainder next week.]

For the Boston Recorder.

QUESTIONS TO BE DISCUSSED BY LYCEUMS.

1. Would it be good policy and practicable to establish a National Lyceum, or an institute for promoting a National education?
2. Can a Lyceum be established in every town in the United States, as a branch of the National Institute?
3. Which is most difficult to conduct, the exercises of a Lyceum, or of a military company; and what their comparative expense and utility?
4. What can our persons, from 15 to 30 years of age, conduct a course of mutual exercises, for their entertainment and instruction, as well as children composing an infant school, from 11-2 to 6 years old?
5. Would it be good policy for County Lyceums to take measures to furnish all the schools within their districts, with a few articles of apparatus for familiar and practical illustrations, in the essential branches of a popular education?
6. Would it be expedient for Lyceums and school committees to employ a mechanic to paint upon the walls of all the school houses in the county, a set of diagrams, to illustrate the important and practical principles of the Geometry of surfaces, and their application to measuring boards, land, cloth, &c. &c. at the expense of two dollars for a house?
7. Can public winter schools be divided to advantage and the younger division placed under the charge of females?
8. Would it be practicable and expedient for County Lyceums to employ or patronize itinerant Lecturers, to give instruction in their several branches?
9. Can each town Lyceum procure a geological and agricultural survey of the town where it is placed, embracing the topography, ponds, streams, and application of water; rocks, minerals, soils, modes and success of agriculture?
10. Would it be good policy for Agricultural Societies to offer premiums to the Lyceums, which should effect the most complete geological and agricultural surveys?
11. Can Lyceums collect histories of the towns where they are established?
12. Which science is most practical and important in a system of popular education, Geography, or Geography?
13. Is letter writing an essential exercise in a course of common education?
14. Which would be most extensively and permanently useful to a town, a Lyceum or Academy?
15. Would it be expedient for clergymen to meet school teachers in their several towns once a week; also ministers and laity at the same or another time, to aid and encourage schools, and intellectual and moral acquirements and taste among the younger members of their societies?
16. Is a Lyceum an article of expense or economy to the town where it is established?
17. Would popular education, or a society to promote it, be a proper subject for Thanksgiving discourses; and Thanksgiving evening a proper time for towns to hold meetings, to determine whether they will form Lyceums, or take any measures to promote the interests of schools?

ORIGINAL LETTER.

Of the late Rev. JOHN COOKE, on the Death of his only Son, to his Brother, Rev. R. H. Shepherd.

Maidenhead, Aug. 10th, 1796.

DEAR BROTHER,—This morning at 7 o'clock, died my very dear and only son. He was seized with an inflammation in his throat, which by medicine was relieved; but in taking him out with the tenderest care, as ordered by the doctor, he relapsed, and so rapid was the disorder, that it nearly suffocated him in two days. To describe the process and degree of his sufferings, would torture our feelings; but they were truly great. He was perfectly sensible to the last; and grasping for breath as he died, to the last exercised the most affectionate temper.—For the last twelve months, or nearly so, his constitution had flourished beyond all expectation; but "all flesh is grass," and such was his "a wind passed over it and it is gone." We prayed for his recovery, if it was consistent with his happiness and his Sovereign's glory; our prayers were heard. It

was not good for him or us, that he should live.—He is gone to the best place, the best society, and to his best Father and Friend. He is now a day older in heavenly enjoyments; and perhaps has heard, after a glad surprise and suitable welcome, his dear sister's story of their dignity and bliss, in their Redeemer's presence and favour. The dispensation "for the present, is grievous;" may it "afterwards yield the peaceful fruits of righteousness to us, who are exercised thereby." We are both as well as we could expect to be under such a trial—a trial edged and pointed by circumstances, too minute and numerous to mention. My dear, dear John is happy—quite happy—for ever happy. He might have lived to have been my grief, and—worse than I can conceive. He has left a world of sin, snares, and sorrows. We have another reason to love this world less, and heaven more.—Circumstances of mercy we see in the dispensation, and I trust we shall soon feel them; but a wound is sooner made than healed. What a worldly parent feels in such scenes, thanks to the power and grace of God, I know; but this I am sure of, that "I had fainting, unless" the privileges of the Christian had counterbalanced the griefs of the bereaved parent. My child is gone from one part of my family to another—gone to the best part of my heavenly Father's family. My child is become "an angel of light!" On that thought I dwell, to shield my aching head from a thousand thousand circumstances more sharp than a two-edged sword.

Many unites in love to Mrs. Shropshire, your dear wife, and yourself, with
Yours sincerely,
J. COOKE.
His sister Elizabeth, who died a short time previous.
[London Home Missionary Mag.]

TEMPERANCE.

AN ALARMING EVIL.

There can be little doubt of the correctness of the prevailing opinion, that the consumption of ardent spirit has been, for a few years past, an alarmingly increasing evil in our country.

By the marshal's returns in 1810, it appeared that no less than thirty three millions three hundred sixty five thousand five hundred and twenty nine gallons of spirit were distilled, and imported for a single year's consumption in the United States; and there is little doubt that this estimate is far short of the truth, as there is probably, every year, a considerable quantity smuggled into the country, of which of course no account is given. If from this, the consumption of ardent spirit has only kept pace with the population, it will amount to fifty six millions of gallons; but from the increase in the consumption, says a distinguished gentleman of our state, in an elaborate calculation, from which the following results are taken, "we may safely set it down at sixty millions. This will give to every individual man, woman and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each."

[The writer then proceeds to estimate the cost of liquors to the country, and the expenses occasioned by them, at One hundred millions of dollars a year; and the number of lives lost every year in the same manner, at Twenty-five or thirty thousand. He then proceeds.]

How can any thing be done effectually to check this mighty evil? I give the same answer to this question which has repeatedly been given within the last few months; change public opinion, make it unpopular, unfashionable to drink spirit. What is the use of applying to Government for a tax upon ardent spirit so large as to place it beyond the reach of the lower classes in the community? Legislative enactments which far outrun public opinion, are worth nothing. Fashion, and custom hold men with a stronger arm than Legislative prescription. But how change public opinion, is it not already an overwhelming torrent rolling onward with resistless and increasing power? Man can accomplish wonders both in the physical and moral world, he dares even meditate a canal across the isthmus of Darien, expecting to lower the waters in the gulph of Mexico, and perhaps to stop the gulph stream, and who that recollects the mighty moral achievements accomplished in the time of the reformation by the efforts of a single man, shall despond at the vastness of the change now contemplated?

Let all good men, all well wishers to social life and family quiet; to health, industry and the arts; to religion, morals and good government, unite their efforts; and by all possible means, but chiefly by their example, in rigidly abstaining from ardent spirit, discourage and discontinue its use, among all within the sphere of their influence.

[Mussey's Address.]

DEFERRED ARTICLES.

YOUTH'S COMPANION—Vol. II.
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Narrative. The cottage Girl.—Religion. A Bright Sign of the Times for youth. The Evening Service.—Learning.—Mary Jones.—The Sabbath School.—The Nursery.—Eliza and Eliza.—Miscellaneous.—A Day Father's Advice to his Son. Religion and Human Knowledge. Anecdote of a little Girl.—Editorial. Review.—Juvenile Miscellany. Definitions.—Poetry. The Storm.

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History. Letter from Europe. Savages first seeing a Watch.—The Sabbath School.—Sketch of a Sabbath School.—Obituary. Mrs. Elizabeth Andrews. Religion. Social Compact.—Morality. Evil of Fortunate Telling.—Honesty the best policy.—Natural History. The Cliff Swallow.—Miscellaneous. A Happy Death. Maxim. Original Anecdote. Proverbs.—Editorial. Poetry. Institution. The Youth's Companion on a visit.—Poetry. The Wind. Doings. Faith, Hope and Charity. "O that they were wise."

Complete sets of the present Volume can be furnished at the advance price, if applied for soon.

The following sums are received for the American Colonization Society, viz

Contributed in the chapel of the Theological Seminary, Andover, 4th July,	15 00
Contributed in Andover, Me. 4th July,	5 00
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Contributed in Dalton, 4th July,	18 00
Given by Miss Hannah Goodell, of Milbury, Me. 20th July,	20 00
Contributed by the Pupils of Mr. S. H. Archer, Salem, 4th July,	4 00
Contributed in Hinsdale, Me. 4th July,	4 38
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From W. D. S. Whitney, Northampton,	3 61
From Mr. Ebenezer Dole, of Hallowell, Me. a donation from him,	100 00
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Post Office in New-York City.—There are eight clerks, and the whole number of persons employed is twenty-four.

The number of mails made up daily is about 150, most of them being large, and for distribution at other offices. Nearly 40,000 newspapers pass through the office weekly, and monthly and quarterly periodicals, probably, are one-fourth that number weekly. Between fifty and sixty thousand letters are sent through the office every week. The Liverpool packets usually deliver 1500 to 2500 letters to the London, about 600; the Havre, 600 to 1200; the Mexican, nearly 500; and the New-Orleans, 500. The packet ship Florida, which arrived last week from Liverpool, brought 2100 letters, which were counted, marked, and ready for delivery, in forty minutes! The amount of postage received during the quarter ending 30th June, exceeded \$28,000.

Journal of Com.
The Abbe Gregoire, of French revolutionary celebrity, now nearly an Octogenarian, has recently published an opinion on the favorite subject the emancipation of slaves, and proofs of the physical equality of blacks and whites. It is addressed to the black citizens of Hayti, to whom he gives good advice on the education of their youth, and the cultivation of their intellectual faculties; contrasting their situation

with that of millions of the white population of Europe, who, he remarks, have few civil, and no political rights; and advises them to abolish their "military government," as he contends that Liberty has not and never can flourish under it.

LETTERS TO DR. CHANNING.
Just Published by CROCKER & BREWSTER, 47 Washington Street, Boston.

LETTERS TO REV. W. E. CHANNING, D. D. on the existence and agency of Fallen Spirits. By CAROLUS. "No demonstration can be stronger than this: God hath said so, therefore it is true." Chillingworth.

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LETTERS TO REV. DR. CHANNING.
Just Published, and for sale at the Bookstore, No. 20, Market-street, by PERCIVAL & WILLIAMS.

LETTERS TO THE REV. WM. E. CHANNING, D. D. on the Existence and Agency of Fallen Spirits. By CAROLUS. "No demonstration can be stronger than this: God hath said so, therefore it is true." Chillingworth. Oct. 31.

STANDARD WORKS.
Published by CROCKER & BREWSTER, and for sale by them, wholesale and retail, at their old Stand, 47 Washington Street, Boston.

DR. SCOTT'S FAMILY BIBLE, in 6 vols. royal octavo, with all the Notes, Practical Observations, Marginal References and Critical Remarks, as in the most approved London edition, in boards, sheep, calf and Russia bindings. BROTHERS' CONCORDANCE to the Holy Scriptures, being the most comprehensive and concise of any before published, in which not only any passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred Scriptures. A new stereotype edition with considerable improvements, by Adam Clarke, L.L.D. Price \$3 handsomely bound.

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NARRATIVE of a Journey thro' the Upper Provinces of India, from Calcutta to Bombay, 1824-1825, (with notes upon Ceylon,) an account of a journey to Madras and the Southern Provinces, 1826, and Letters written in India.—by the late Right Rev. Reginald Heber, D. D. Lord Bishop of Calcutta. In two volumes—just received and for sale by R. P. & C. WILLIAMS, No. 79 Washington St. Oct. 31.

CANDID EXAMINATION
Of the EPISCOPAL CHURCH, in two Letters to a Friend, in strong paper covers. 19 cents each—\$1.50. This is \$10 per 100.

The readers of the Recorder and Telegraph, may be referred to the favorable opinion given of this work on the 24th of last August.

It has since been recommended to be used in Sabbath School Libraries.—It will be read with pleasure and satisfaction by those whose lot is cast in the vicinity of Episcopal Churches, or who providentially have in their reach the Book of Common Prayer, containing the manner of administering the Sacraments.—The Minister of Public Baptism of Infants. And to such as are of riper years, The Catechism. The order of Confirmation, or laying on of hands, by those that are baptized and come to years of discretion. The form of Solemnization of Matrimony.—The order for Visitation of the sick. The Communion of the sick.—The order of the burial of the dead.—The Articles of Religion.—The form of ordering (ordaining) priests.—The consecration of Churches and Bishops, &c.

For sale by R. P. & C. WILLIAMS, 79, Washington Street, Boston. 6w. Oct. 31, 1828.

NEW MUSICAL PRIMER.
Just published, and for sale by JAMES LORING, 132, Washington Street, the Thorough-Bass Primer, containing explanations and examples of the Rudiments of Harmony, by way of Question and Answer, with Fifty Exercises. By J. F. Burrows—improved from the London edition. The order of this manual is as follows:—Of Intervals, Table of Intervals, Inversion of Intervals, Thorough-Bass, the Common Chord, the Tenor and its attendant harmonies, Derivatives of the Common Chord, Discord of the Seventh, Discords by Suspension, Chord of the Diminished Seventh, Chord of the Seventh, Fourth and Second, &c. Sequences, Modulation. Exercises to be copied upon Music paper. Oct. 31.

A THANKSGIVING ANTHEM.
Just published, very appropriate for that occasion—for sale by JAMES LORING, No. 132 Washington street.—As above, Handel and Haydn Society Collection, 8th edition; Bridgewater Collection, 15th ed.; Calcutta's Musical Grammar; Old Colony Anthems; Hallowell Chorus; Mitchell's Lord's Day; Leach's Canaan, &c. &c. Oct. 31.

THANKSGIVING ANTHEM.
IN the press, and will be published on Saturday next, a new beautiful ANTHEM, suitable for Thanksgiving day. RICHARDSON & LORD, No. 133, Washington Street. Oct. 31.

HARTFORD FEMALE SEMINARY.
The Winter Term of this Institution commences on Wednesday, the 19th of November. The classes will be formed and lessons given out the first day, and all lessons lost by late entrance, it will be necessary to make up by extra recitations on Saturdays. It is hoped that all who enter will avoid imposing this additional labor.

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Tuition in all English branches, \$12 per term of 22 weeks, (to be paid in advance.)

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Oct. 31. Per Order, JACOB PEABODY.

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The Books for sale at the Depository are furnished at the lowest rate, that Schools may avail themselves of the opportunity to establish and extend their Libraries.

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Extract of a Letter from the Rev. JOSEPH ENAMOR, Principal of the Female Seminary at Westfield, Mass. addressed to the Publishers.

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